when we say it is like salt lost in water. .What the sages mean is that it is the highest beatitude wherein there is no ^consciousness except the consciousness of God—not annihilation in God but complete occupation with God, being wholly taken up with God. It is not the loss of self-consciousness but its expansion into cosmic consciousness where man is still living but as an all-absorbed entity enjoying the beatitude of God. Tennyson, in, his *In Memoviiim,* tells how two companion souls merge into oneness with each other :

> <(Since we deserved the name of friends,
> - And thine effect so lives in me,
> A part of mine may live in thee
> And move thee on to noble ends."

-Loosing oneself in the love-light of God—that is absorption: -not the complete wiping out of the sense of ' I' but the completion of the tinito ' **I * in** the recognition of the Infinite (I '.

The first of the several stages in the pilgrimage of the soul, Sankara, with all the great teachers, calls *salokyam*—the enjoyment of the company of the Deity. The next, *sameepyam,* he says, is *namasankeev-thwwm.* - *Saroopyam,* he calls worship. Finally, *sayujyayz* is *dhyanam* and *kaivalyam*—bliss and beatitude. There is nothing after it, as even in ordinary talk we use *kevalam* to signify the idea 'unrelieved'.

To put the whole thing in another way. •In' the first stage, there is the sense of awareness of 'God, as in the *ankola* seed seeming to know its

own resting-place. After that comes
attraction, as of the needle and
the magnet. Next, attachment as between
the wife and husband.
Then, adherence, as of the creeper to the
parent stalk. Lastly, absorp-
tion, as of the river in the sea. Sankara gives
a hint elsewhere why
it is that *bhakti* springs at all in the human
breast. That is because,
he says. God has planted in it the sense that
it is made for His *kyeeda^*
rapturous enjoyment. All the creatures of the
universe are His
* *kyeedam-rugaJi,'* sport-animals—not m the
bestial sense but in the
fascinating sense of, say, pet-fawns or
darling *kokils.* For the Divine
all-inclusiveness, all beings are animals of
enjoyment. Hence the
significance of that verse in Blake's poem
which says it is the same
Hand that has shaped the fiery heart of the
tiger and the meek heart
of the lamb—not the one for cruelty and the
other for tenderness '
but both to be unified into one arena for
Divine enjoyment. As God
has thus created the universe for His
kreeda, so the response must
come from man. If we may try, though
inadequately and imperfectly,
to de-note the progress of this response, in
Sanskrit terminology, it
starts with *rakfi,* then evolves into *bhakii; •*
and when the response